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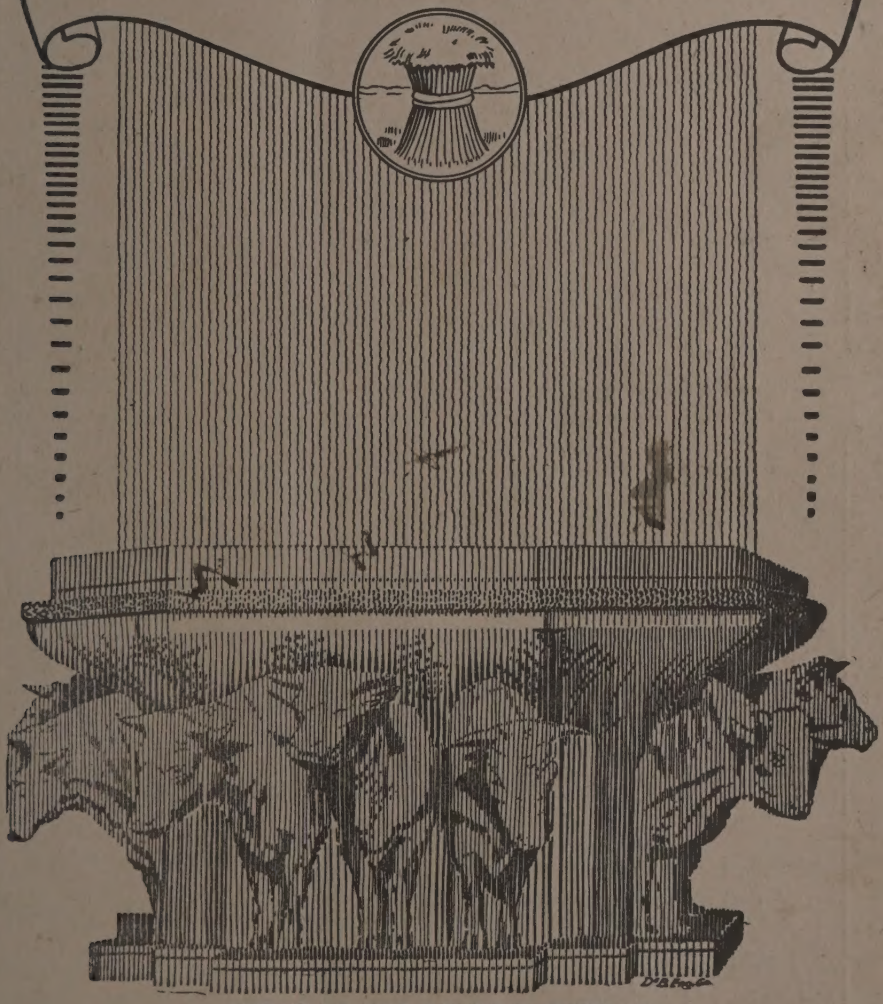

ORGAN OF THE RELIEF SOCIETY OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Room 29 Bishop's Building, Salt Lake City, Utah

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VOLUME VIII **OCTOBER, 1921** NUMBER 10

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The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

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THE SUM OF LIFE

At times my life appears to be so futile;
So diff'rent from what once I had desired,
When in those days gone by with rose-hued day dreams,
Of fame to come, my youthful soul was fired.

I thought to do so much, but in the planning
Forgot the round of duties large and small,
The daily grind, the tasks that bring no glory,
Which rise before me as a circling wall.

Perhaps this life is like a wond'rous fabric,
Of intricate yet gorgeous-flower design,
Each one must do a portion of the weaving,
According to the plan of Will divine.

Then, 'tis for me to mar not this vast pattern,
Nor doubt Eternal wisdom of the plan,
Until at length, in deep relief completed,
With eyes made bright life's picture I will scan.

—*Helen Kimball Orgill.*

RELIEF SOCIETY NURSE CLASS

THE

Relief Society Magazine

Vol. VIII OCTOBER, 1921 No. 10

Graduation Exercises of the Relief Society Nurse Class

Amy Brown Lyman.

The graduation exercises of the Relief Society Nurse Class were especially interesting this year, for this is the first class which has had opportunity to receive practical training and experience in a hospital. The women of this class will be known as Relief Society Nurses' Aids.

The exercises were held in the parlors of the Relief Society on the evening of Monday, August 1, when the rooms were filled to overcrowding with the friends and admirers of the class and of the Relief Society.

The members of the graduating class looked very charming in their blue and white striped gowns and snowy white bibs and aprons, as they sat in a semi-circle in the front of the hall, and later, as they received very graciously and gratefully their certificates from the General President of the Relief Society.

President Clarissa S. Williams, who for years has been chairman of the Relief Society Nurse School, presided, and the following program was carried out: Hymn, "Come, come ye Saints;" opening prayer, Mrs. Elizabeth Crismon; solo, (selected), Mrs. Lizzie Thomas Edward; report, Mrs. Thea Drake; class song, class of '21; address, Superintendent B. F. Grant; "Has our course been worth while?" Mrs. Annie Nielson; duet, Mrs. M. Fisher and Miss V. Pratt; address, Dr. Samuel H. Allen; awarding of certifcates to graduates, President Clarissa S. Williams; benediction, President Rudger Clawson.

In awarding the certificates to the class, President Williams reviewed briefly the history of nursing in the Relief Society. Yearly, for many years, classes similar to this, although usually much larger, have completed the course offered by the Relief So-

ciety, and have gone to their home wards where they have been a real blessing in the local communities. From the very beginning the General Board has made every effort to give the members of each nurse class an opportunity for practical experience in nursing as well as theory, and various arrangements have been made to this end. Some of the local doctors have from time to time permitted members of the class to assist in cases of illness, and the city board of health at one time allowed members of the class to accompany graduate nurses upon their visits to the sick. A room was finally fitted up in the Bishop's Building where practical demonstrations in nursing were carried on for the benefit of the class. But the class of 1921 is the first Relief Society class which has had the opportunity of going into a real hospital and of caring for the sick there, under the supervision of trained nurses.

When the General Board first made application to the L.D.S. Hospital for this institution to permit the Relief Society Class to enter there for practical training and experience, there was grave doubt in the minds of hospital authorities that this special privilege could be granted the Relief Society without interfering seriously with the standards of the hospital training school and with the hospital itself. And indeed, there was cause for misgivings on the part of the authorities of the institution, for the granting of this request, they realized, was nothing more nor less than the introduction into the hospital of a one year course in nursing. It was finally decided that a Relief Society class might enter as a sort of experiment to be discontinued at the end of a year if the plan failed to work. The class entered, the members have made good, and the hospital has now decided that the Relief Society Hospital Course may continue.

The members of the class have been housed in a cottage on the hospital grounds and have been under the charge of Mrs. Thea Drake, R. N., who has been their house mother, class teacher, and training supervisor.

For the unprecedented opportunity given the Relief Society in its nursing program, the General Board is most grateful to the authorities of the hospital, to Superintendent B. F. Grant, who has so kindly permitted the innovation and put up with all of the inconveniences incident to it, and to Mrs. Thea Drake, hospital graduate nurse, who was willing to undertake the supervision of the work and to test out the experiment.

President Williams explained that one of the requirements in the Relief Society Nurse School has always been that a certain specified number of days be given the society by the members of the class, in charity nursing, and she said that the members of this class have signed contracts to give in their home wards

thirty days' service, or one hundred twenty-four hour service, whichever will be the most convenient and needed.

In her address, Mrs. Drake spoke of her class as pioneers, for indeed this is the first class in the Relief Society in the state of Utah, or anywhere else, so far as we know, which has been permitted to enter an accredited hospital for a one-year course in nurses' aids work. There were many misgivings in the beginning as to how the Relief Society class would fit into the institution, and there have been some misunderstandings and griefs; but the experiment has been a success and the class has made good in both class work and nursing service. The class began with seventeen. During the year two of these married and three were compelled to give up the work on account of poor health, so that the class now numbers only twelve. The class has had some handicaps through illness. Nine operations have been performed upon its members in the L. D. S. Hospital, and in addition, five members have been treated in the hospital clinic. Because of loss of time through illness, some of the members have yet some time to make up. One member finished her service on August 1, two on August 2, and the remainder of the class will be through within the next two months. One member of the class has decided to enter the regular hospital training school for a three-year course. She will transfer her credits, for which she will be allowed six months' time.

Superintendent B. F. Grant expressed his great pleasure in attending the exercises, and in having the opportunity to express his appreciation for the splendid work done by the Relief Society class. He felt, indeed, that this is a pioneer class for, so far as he knows, it is the first class for nurse attendants or aids which has ever been allowed training in an accredited hospital. The innovation or experiment has been fraught with difficulties but it has been a success, and the hospital is now willing to enter a second class for the same sort of work. Instead of taking a class of 17 or 20 at one time, the hospital has decided to accept for this course 10 or 12 nurses on the 15th of August of each year, and a similar number on the 15th of February following. In the opinion of Superintendent Grant there is a real need for graded nurses. The supply of hospital graduate nurses is inadequate and even if it were not, there are many people who are unable to pay for the services of a registered nurse. There seems therefore to be a place for nurses' aids to go into the homes of the middle classes and take care of ordinary ills. Superintendent Grant expressed the hope that the members of this class would never give the impression that they are graduate nurses. This, he considered, would be a discourtesy not only to the L. D. S. Hospital but to the Relief Society. There is a place in the community for the

nurses' aids, and they should fill this place to the best of their ability.

Attention was called to the fact that the Relief Society is this year for the first time furnishing nurses for the three-year hospital course. This service is greatly appreciated by the hospital authorities and those who have applied for the work this September are unusually well qualified for the course.

Mrs. Annie Nielson of Richfield spoke for the class on the subject, "Has our course been worth while?" She said that the girls in the class were all called by their local Relief Societies to take the course, and that they are both grateful and glad that they responded to the call. Many sacrifices have been made by members of the class, and particularly by those who are mothers and who left their little children to the care of others. Difficulties have also been encountered by the members of the class in pioneering a new field. There has also been sickness and home sickness, but the class has survived all difficulties and has decided unanimously that the course in every particular has been absolutely worth while. Mrs. Nielson emphasized the fact that the members of the class do not assume in any way to be trained nurses, and she is sure that not a single member will ever be found posing as a hospital graduate nurse. Mrs. Nielson expressed her thanks and the thanks of the class to the Church and the Relief Society for giving this class the opportunity it has enjoyed, to the hospital for opening its doors for a one-year course for Relief Society nurses' aids, to the doctors who kindly gave time for class work, and also service in attending those who have been ill, to the training school for the splendid class work provided, and to Mrs. Drake, the faithful teacher, friend, supervisor and mother, who has ever been with them to sympathize with them in their sorrows and sickness, to encourage them with their work, and to join with them in their joys.

Dr. S. H. Allen in his address to the graduates, recalled that just twenty years ago he spoke before the General Board on the subject of nursing in the Relief Society. In his remarks, the doctor took the stand that the Relief Society, with all its resources, if given suitable opportunity, would be able to solve the problem of community nursing in both our urban and rural districts. With its possibilities for securing students for training, with the splendid Church hospitals for training centers, and with the organization itself for directing the work, nursing service in the L. D. S. Church might soon reach a high degree of efficiency.

Intelligent and adequate nursing service would no doubt greatly reduce the death rate among our people which, while it is only half as great as it is in the United States as a whole, is still higher than it should be. The highest death rate is among children under five years of age, but there is also an alarming

death rate among child-bearing women. Dr. Allen recommended visiting nurses throughout the Church, one or more for each ward. To produce this army of workers, the president of each ward Relief Society, under the direction of the bishop, might, from time to time, call women on missions of from one to three years to attend hospital training schools to prepare for the work. Upon returning to the communities, hospital graduate nurses and nurses' aids might be given regular salaries by the Relief Society organization, and in turn serve wherever sent by the organization.

A hospital graduate nurse, acting as a visiting nurse, would be able, not only to make many calls personally in a day, but she would be able to supervise aids and others who are caring for the sick, and direct all the nursing service in the ward. Her services would be available to all and nominal prices charged for her visits. The Relief Society would make these charges and apply such receipts on her salary. Charity service would be given those in need. In times of epidemics, a visiting nurse in each ward would be invaluable. Nurses' aids would fit into this scheme admirably as assistants to the graduate nurses in charge. Instructions by these nurses in regularly formed clinics would also be a part of the scheme and would help materially in educating the public along health lines. Such a plan as this, or one similar to this, would in a few years not only result in adequate nursing service, but in a great constructive health crusade, which would reduce the death rate and raise health standards throughout the Church.

Dr. Allen commended the members of the class for their excellent work. He characterized them as self-sacrificing, intelligent and most faithful workers. He congratulaed the Relief Society on arranging for their course, and the hospital authorities for permitting the aids' course, which, while it is a pioneer movement and a radical movement, is also a forward-looking movement.

Following are the names and addresses of the class:

Relief Society Nursing Class

Craft, Miss Klara ..... Salt Lake City
Dalton, Miss May ..... Rockville, Utah
Elton, Mrs. Wilmerth ..... Stafford, Arizona
Evans, Miss Charlotte ..... Alberta, Canada
Jarvis, Mrs. Mary B. ..... Hinckley, Utah
Morrill, Miss Rhoda ..... Tridell, Utah
Nielson, Mrs. Annie ..... Richfield, Utah
Pratt, Miss Veda ..... Preston, Idaho
Spencer, Mrs. Mary C. ..... Dublan, Mexico
Stevens, Miss Marie ..... Parowan, Utah
Willis, Miss Hazel ..... Blackfoot, Idaho
Westover, Mrs. Ethel P. ..... St. Joseph, Arizona

Sweet Singers of Zion

Life Sketches of Emily Hill Woodmansee and Julia Hill Ivins

Edith Ivins Lamoreaux

In the summer of 1849, two merry hearted girls might often be seen wending their way along the green lanes of England, from their home in Warmister to Chalford, six miles away.

The "Mormon" elders were preaching a new religion at the latter place. In spite of the opposition of their parents who were strict adherents to the Wesleyan faith, these girls, Emily and Julia Hill, were determined to hear all about this "new faith" at any cost.

Born in 1831 and 1834, the girls were inseparable, Julia was the eldest, but the message had come to her sister Emily first. Both were deeply religious, searching the scriptures together, and each yearning in her hungry soul for the fulfilment of the promise of the return of the everlasting gospel, as Jesus had taught it.

When but twelve years of age, Emily had been permitted by her parents to go with her cousin Miriam Slade to hear the "Mormon" elders preach. To the surprise and dismay of her family she had boldly announced upon her return her belief in the doctrine taught, and her determination to be baptized when of age.

Opposition surrounded her on every side, Julia being her only comfort and adviser. To her Emily confided and explained as best she could these wonderful "new truths." It was at this time Elder John Haliday visited their locality, and both girls by stealth managed to attend a private cottage meeting. Upon hearing his humble but impressive testimony, Julia exclaimed, "If ever there was a man of God, he is one, and I shall be a Latter-day Saint."

Emily's impression of that memorable meeting is given in her own poetic words:

> "The Eternal spoke, and honest hearts observing
> The voice and message of the Holiest One,
> Hail it as if their hearts had e'en been yearning
> For light and truth e'en since their lives began."

It was at this time Elder Haliday gave Emily a blessing, promising her that she should yet write both prose and poetry, comforting the hearts of thousands.

Soon after this Julia became apprenticed as a milliner at Northampton, and after much persuasion the parents consented for Emily to join her sister there. Together they searched for and found the branch of the Church which had been there established in the early 40's; they attended the sacrament meetings, and paid into the Church fund regularly from their scanty earnings.

In March, 1852, both girls were baptized, Emily being but sixteen and Julia nineteen. Though young to decide for themselves in such an important step, the girls were amply able to conduct their lives with decorum, having left a home of culture and refinement, where faith in God and purity of life had always been taught. Four long years must elapse ere they could earn enough to come with other Saints to America.

In May, 1856—always memorable to them—without even the privilege of an adieu to family and friends, since these were still bitterly opposed to their course, the girls set sail on the ship Thornton, with Elder James Willie in charge of the Saints who accompanied them. From New York they went by rail to Iowa City, where was organized the famous hand-cart company over which Elder Willie was made captain. The famous company

EMILY HILL WOODMANSEE JULIA HILL IVINS

that was to walk over one thousand miles—to Zion. A graphic description of this terrible journey, as penned by one of its band, John Chislett, is found in *Whitney's History of Utah,* Vol. I.

Emily says in her memories that Julia, who was never very strong, "gave out," and was forced to ride part of the way in the little cart drawn by loving friends, who "took turns." But Emily, who always manifested an indomitable will, expressed her determination to "walk all the way," which she did. When cold weather came, with severe snow-storms and scarcity of food, the girls nearly perished with hunger and cold. But they pushed on, singing with the others each day that cheering song, "Come, come, ye Saints," upheld and sustained by the Power which had given them a testimony that Joseph Smith was a Prophet of God.

Among those sent from Utah with provisions for the relief of these sufferers were Israel Ivins and W. G. Mills. Both girls must have admired these sturdy pioneers on sight, as they married them soon after entering the valley.

With all the trials incident to the early days in Utah, Julia's marriage to Brother Ivins proved a very happy one. She often said she married her husband because of falling in love with his first wife—"Aunt Anna," as she was always lovingly called, who was the mother of President Anthony W. Ivins. In 1861, Julia with her husband and family, went south, in answer to the call of President Brigham Young to assist in the settlement of what is now known as Utah's Dixie. They traveled in an old prairie schooner making the road as they journeyed each day, only to meet the formidable sight of sunflowers and sage-brush upon their arrival. Theirs was the third wagon to "set camp" at St. George. Only those who endured the trials of that "call" have language adequate to describe it. But Julia was brave and cheerful as usual. She bore her husband eight children, four of whom died in infancy. Those who lived to maturity were indeed a comfort to her, reflecting the integrity and love of God, instilled into them early by their mother.

The writer considers as her greatest legacy the promise of a patriarch, who in blessing her in girlhood said: "The faith of thy mother shall be in thee."

Emily's choice in marriage was not such a happy one. After the birth of their first child. Brother Mills went on a mission to England. After four years of absence, during which Emily could scarcely keep starvation from their door, he sent her word he would never return, proving untrue to the faith. She says of this trial:

"In the month of June, 1857, firmly believing in the principle of plural marriage, I entered into it. The result of this

marriage was one child only, for a little more than three years after said marriage, my husband, William G. Mills, went on a mission to England; and after I had worked for upwards of four years to maintain myself and little one, my husband himself sent me word that he never intended to set foot in Utah again. And here I must be allowed to say in behalf of myself and other true women who have endured such separations, and to whom, perhaps, it is counted as nothing, no one can realize what such an ordeal is, unless they have passed through it. All that I had hitherto suffered seemed like child's play compared to being deserted by the one in whom I had placed the utmost confidence, who himself had fixed an impassable gulf between us by ignoring the very principles by which he had obtained me, leaving myself and little one (for all he knew) to sorrow and destitution. Harder still, was it for me to believe that this abandonment had been deliberately planned. I could not accept the fact until President Young (speaking to me of my husband) emphatically said, 'Don't you know he asked for his mission? If he hadn't, I wouldn't have sent him till the day of his death!' That was enough for me, I comprehended all that it meant, and independent of Brigham Young's word I was forced to believe it.

"I had striven hard to keep out of debt—determined to do my part as a missionary's wife, that when my husband came back he might not be hampered on my account. Nevertheless, 'hard times' stared me in the face, and I was almost overwhelmed by circumstances beyond my control. During the winter season of 1863-4, (owing to the war and many circumstances combined) provisions and other necessaries commanded almost fabulous prices in Utah, and I could not see how I should ever be able to keep the wolf from the door. To add to my trouble, the house I occupied (and to which I had been led to believe I had some claim), was sold over my head, and thus I had the prospect of being homeless, at a time when rents were doubling and trebbling in price. One night when I was so weary with overwork and anxiety, pondering what to do, these words impressed me as if audibly spoken, 'Trust in God and thyself.' Instantly I arose and composed the following lines:

"A precious boon! is a friend indeed,
Greet him as such when his face you see;
But those who fail thee in time of need—
Shun them as false friends should shunned be.
They proffer this, and they promise that,
But promise, also, is a doubtful elf.
So would'st thou weather the storm of life—
Trust thou in God! and thyself.

"Keep a brave heart, though the waves roll high!
Let thine aim be true as the magnet's steel;
Look unto God! with a steadfast eye,
And trust him always, in woe or weal,
Man may deceive, but God is true;
Mortals may pander to lover or pelf,
Like "angel's visits" firm friends are few,
Trust thou in God! and thyself.

"Should friends, nor fortune, nor home be thine—
Cringe not for this, nor beg for that;
The earnest seekers will surely find
Something to thoroughly labor at.
'Tis a cheering maxim to keep in view—
That diligence leads to plenty's shelf;
And whatsoever thy hands pursue—
Trust thou in God! and thyself.

"What though thy flesh and thy strength should fail?
Surely 'twere better to wear than rust;
Than never to try, t'were better to die,
In striving bravely to fill our trust;
But fear not thou, for God is good—
He is the giver of strength and wealth.
When faithless feelings or friends intrude—
Trust thou in God! and thyself."

"Immediately after this my way was opened up before me, almost within the week I secured another home, which if not very commodious had for me the satisfying charm of being my own."

In May, 1864, she married Joseph H. Woodmansee, by whom she had eight children. Her life was full of trial, the support and rearing of her family devolving largely upon her mother wit, but she was always hopeful, her cheery smile impressing all her associates and friends. Her fearlessness and undaunted faith in God's goodness are manifest in all her poems and songs.

Sister Woodmansee developed through her years of poverty a strong tendency toward business ability attained by but few women in Utah. President Heber J. Grant, who has always been one of her ardent admirers, tells a story of her thrift. To quote his own words:

"While sitting in the bank one day the Spirit whispered to me that Sister Emily H. Woodmansee was in financial need. I accordingly drew from my account at the bank $50 and proceeded with it to her home. On the way I debated whether I

should present this to her as a gift, or offer it to her as a loan. Fearing I might offend her, as I remembered her high spirit, I decided upon the latter course. As I shook hands with her I offered her the money as a loan, without interest, with promise never to accept it until she was in comfortable enough circumstances to return it of her own choice.

"With tears in her eyes Sister Emily confessed that she and her family were almost destitute. Twenty-five dollars of it was immediately spent for provisions and coal. With the remaining twenty-five dollars she took an option on a piece of property. In thirty days she sold the property for $700. With this she bought and sold many other parcels of real estate, showing the keenest sagacity and wisdom in the business world It is needless to say the $50 was returned with thanks to me, and praises to God, for a true friend in her hour of need."

The beauty of Emily's life and sacrifices is reflected as in a mirror in the songs which she wrote.

WHY I WRITE

How oft in darkness and in pain,
When weariness my soul oppressed,
My muse has breathed some soothing strain,
That lull'd me like a child to rest;

Has sung of faith, and hope, and trust,
Of patience and obedience, too,
Of providence forever just;
Of God the good, the wise, the true;

Has lured my soul to trust in him;
Who ever doeth all things right.
So when I sought the shadows dim
I nothing saw but wondrous light.

In gratitude, I can but sing;
For present peace, and sorrows fled;
With the fond wish to comfort these
Whose hearts may bleed as mine has bled,

What though my lyre may never wake
Creation with its matchless sound,
Or thrill the world to ecstasy,
Or strike the depths of love profound.

One aim shall still inspire my soul,
One purpose shall the muse invite,
One impulse shall my pen control,
The wish, to onward help the right;

To bless, indeed, a child of need,
To help the weary soul along,
To bid the humble heart God speed—
Such is the purpose of my song.

I care not for the critic's tongue,
The sceptic's sneer or scorner's frown,
An aim sincere, a conscience clear—
The voice of truth will live them down.

Some I have seen whose loftier muse,
Reflected far their glowing light;
Whose tuneful lays excited praise,
And wreathed their brows with garlands bright.

Who, by some fatal impulse led,
Fell, even like some brilliant star,
From the lofty height of the infinite,
Down where the depths of darkness are.

Perhaps their talent worked their woe,
Or proud ambition, who can tell,
Its direful promptings once, we know,
Led Satan and his hosts to hell.

Grieved by their fate, my spirit cried:
Is this the end of meteors bright?
O God, forever be my guide,
And lead me in the paths of right.

For ever tune my simple lyre,
In service of the humble, pure,
For those who truly love the truth,
And for its sake all things endure.

And if my songs shall e'er impart
Courage and hope to those in need,
Or comfort one despairing heart,
I shall be recompensed indeed.

Emily H. Woodmansee

MY SISTER

In loving remembrance of Julia Hill Ivins, suddenly called home, February 14, 1895.

Two of a household band,
  Two in the flush of youth,
Came hither from their home afar,
Led Zionward by Faith's bright star,
  And love of God and truth.
Boughs from a parent stem,
  By sacred kinship wed,
Are parted—one of them
  Is left—and one is dead.

* * * *

Vainly I deemed thy death,
  Would yet be long deferred,
But oh, my dear old life-long mate,
I dreamt not we should separate
  Without one parting word.

Ne'er did my heart foretell
That death so soon would call
And wrest thee from us all,
  Ere thou couldst say—"Farewell."

* * * *

Hail, ransomed, cheery soul!
  Rescu'd from earthly bands,
Uplifted from this world of ours,
Thou art at home amid the flowers
  That bloom in fairer lands,
Thou art at home, indeed,
With friends beloved of yore,
From all affliction freed,
  Where vexing cares are o'er.

Restful the blissful change,
  Yet active thou wilt be,
Thy useful efforts will not cease,
Rather, love's labors will increase,
  And bring more joy to thee.
Expanded by thy scope,
  Exalted is thy sphere,
And yet, we fondly hope,
  Thou wilt at times be near.

Canst thou be mindful yet
Of souls still tempest tossed,
Still wrestling with Life's whirling tide,
Weary of troubles multiplied,
Of hopes so strangely crossed?
Oh, if thou hast the power,
Befriend us here below,
Attend us in the hour
When through death's vale we go!

* * * *

Triumphant words, "Well done,"
For life long toil divine amends,
Full compensation, true success,
Comprising endless happiness,
Shared with delightful friends.
Yet O, this heavy day,
In loneliness we bow,
Lord! be our present stay,
Uphold and help us now!

Emily Hill Woodmansee.

BUSY DAYS

Mrs. R. A. Madsen

The days for canning fruit have come,
The empty bottles stand in rows
And beckon to you with a nod,
"Come fill me up before it snows."

And you answer them, "Of course,
We'll fill you, every one;
But just you please remember
We think it no jolly fun.

"And don't you dare to fizz and spoil
And waste our time and sweets.
But just be ready when you're called
To fill in with the meats.

"For the school folks nearly eat a ton
Of everything that's handy,
So don't feel blue, for we need you
To take the place of candy."

The Wage of Sin

Mrs. Lucy Guyman.

Nauspa sat far back in the Navajo hogan, her eyes large and expressive, were downcast and sullen. How she hated the filth, and squalor of her surroundings, how she hated the ragged, dirty, half-starved children playing without, the shrill voice of her aunt, and the sharper tongue of her Grandmother who sat just outside of the hogan putting the finishing touches to a blanket she had been weaving, talking the while in a loud querulous voice.

Near Nauspa, in the far corner of the hogan, on a pile of sheep skins, wrapped in a robe of picturesque designs, lay her grandfather. He was old, very old. His hair was white as snow, his eyes had looked upon so many moons they were dim now, so dim he must be led about. A great chief he had been in his day. Stern and unmovable as the rock, but age had softened his heart and his voice was mellow and low.

He seemed to sense the mood of his grandaughter, for though she had spoken on work, he stirred, and, putting his hand on her bowed head, said, "What is it, my girl? Has the tongue of the grandmother wounded thee again? Or has the bad spirit come again, to worry and molest thee?"

At his words the hard, sullen look left the girl's eyes and they became wonderfully soft and tender, only for a moment, for they became hard again as she spoke.

"Yes, father, it is the bad spirit again, it fills my heart with hate and makes my lips only desire to speak curses; curses on the white father who brought me into life, curses on the desire I inherited from him; my white skin that blisters and burns and proclaims my white blood wherever I go. I hate myself because I am unlike my mother's people, for O, I hate this life. I want things beautiful and clean as they were at the school. I want to learn the white man's ways, although I hate them. I hate my grandmother because she has never given me anything but hatred. I hate the Great Spirit because he allows all this to be."

As she spoke, she arose, and, reaching her arm upward, finished in a wailing cry. "Oh, I'm bad, all bad!"

"Hush, hush, my child," the old man said. His tone was calm, and low, yet commanding. "Thou must not talk thus. Come, listen to thy grandfather, am I not wise with the learning of many years? Do I not know where of I speak? Hate is not for the heart of the young. Has all my teachings been in

vain? No, no, it is only a mood and will pass. Nauspa, I do not like to hear you speak so of thy father. He married thy mother according to our law, and was kind to her always. It is true he left her to die in sorrow,but we do not know why he went, perhaps he does not live. I who have lived so many snows have learned much. I do not judge. And oh, my girl, guard well thy tongue; do not speak so of thy grandmother. She is old, and if she hates thy white blood, it is only that she loved thy mother dearly; she only uses the sharp tone to hide her sorrow. Child; be patient with her, for she is fast nearing the grave."

"Nauspa, Nauspa," came the sharp voice of the grandmother.

"Come, girl, take your horse and take this blanket to the white trader."

As she spoke she took the blanket from the loom and began rolling it up. As she finished Nauspa rode up ready to take it from her hands.

"Oh, girl, you can be quick when you try. Now Nauspa, mind you, look sharp; pit thy cunning against the white trader. We must have flour, coffee and sugar, (glancing sharply at the girl), and if you can outwit him enough, you can have shoes; perhaps thy own need will sharpen thy wit a bit."

Nauspa took the blanket, glanced reproachfully at the old squaw and rode swiftly away.

Her horse was good and the ride soothed her, but the dark mood was still upon her as she pushed open the door of the trading post and entered. The day was stormy and cold. A group of Indians stood about the stove making and talking in lazy good humor.

On a bench behind the door sat a strange white man. His coat collar was up and his large sombrero was pulled low, almost hiding his face. He started as the Indian girl entered the store and seemingly with a great effort controlled himself. Crouching down on the bench he pulled his hat lower, and sat as if asleep until Nauspa having completed her purchase departed in sullen silence as she had come.

"Nauspa is in the blackest mood I ever saw her," remarked the young trader to his wife as she came in.

"You know she is a half breed," he said as an after thought, to the stranger.

At his words the stranger arose and walked with unsteady step to the door. Once outside he lifted a face, white and drawn, the face of a man suddenly grown old.

"God, God," he said, but his tone was more appealing than profane.

For some moments he stood while some horrible thought

seemed to grip him; then a new light came into his eyes, he squared his shoulders and stood erect.

"Yes, yes, if—if it is—I'll do my duty. God helping me I will, as I see it. Goodby, dear friends, goodby—goodby—goodby, Annie." Then lifting his eyes heavenward he went on in tender tones. "Mother—mother, do you know? And if so can you forgive?"

Pleading a headache the stranger ate no supper that night and sitting in the shadow, far from the glow of the lamp, he remarked in casual tone to the trader, "You said the Indian girl was a half breed, would you mind telling me her story?"

"No; her story is no secret, but a sad one," replied the trader. "Philip Darrow, was her father's name. He was from the East, I believe, only a kid when he came out here, driven by the dread of the white plague; life or death, I guess it was; and a living death it must have been to him, the life he led out here. Never had been out of a city before in his life, and man, what this desert must have seemed to a boy like that! His mother was a widow, poor but proud. She used to send the boy a little money each month, but not enough to live on, that is how he got into the clutches of that man Madson. Madson was running a store then, three miles east of here. Soon after the boy came he decided to sell out, and left the boy there to sell the few remaining goods and care for the place.

"The boy was alone for months at a time; what he must have suffered from homesickness and loneliness. Wonder he did not commit suicide; but the desire for life is strong in the young, and so he lived that life two years.

"One winter he had not been to the store for so long, Mr. Carter who then owned this store, became uneasy and went over to see what was wrong. Mr. Carter found the boy sick and a young Navajo squaw nursing him. It seems she came to the house one day and found him sick, and so became his self-appointed nurse. For a month he was too ill to be left alone, and after he got well—well she just stayed on.

"He married her according to the Indian law, and they seemed to be happy in a way, but as time went on and the boy became stronger, he seemed to regret the step he had taken and would get moody spells and wander away, staying days at a time. One day he went away and did not return. Every one thought he had deserted the squaw and gone home, as by this time he was quite well.

"The squaw waited a long time, but at last went home to her people and soon after gave birth to a baby girl. Not long after the baby's birth it became plain to all that the mother was

to become a victim of the same dread disease that brought him to this desert.

"When Nauspa was four years old, she sent her to the Indian agency, meaning to educate her like her father's people, hoping some day if he lived he would claim her. She died when Nauspa was six years old.

"The grandmother, bitter, at the death of her daughter, refused to let Nauspa attend school any longer. Nauspa has her father's features, and her soul is white also; what this life has meant to the poor girl no one knows. It is not for me to judge him when he married the squaw; but there couldn't have been much manhood about him, if he knew about the child, not to see that she is cared for," concluded the trader.

"Perhaps he did not know of the child," said the stranger in so strange a voice that the trader started. "Well, that's possible," he replied, "but"—here the trader gazed hard at the man in the shadow.

"Say, you spoke as if you knew something about this."

The stranger paused. "Yes," I knew the boy and I know him now he is a man; believe me I know he is not all bad, weak I will admit, but circumstances often make us that. Yet the sin is no less a sin andt he wages must be paid. Now let me me tell you mine. The first part you know, yet you can't know what those years of exile and loneliness meant to the boy and what even the companionship of the squaw was to him for he was not without gratitude and he meant to stick; believe me, he did. Oh! you don't know about the letter that came from his mother, begging him to come home and see her for she was sick and dying. Well what could he do? He couldn't take the girl home. It would kill his mother. So he just left. When he reached her he found it all true, his mother very sick, but she didn't die, she was bedridden for ten years. He was her only child, her only support, and so he just remained and kept silent. They were very poor, and when she died he didn't even have money to pay for the burial, and so he got work and paid for it all. Then he meant ot come back, but there was a girl, a sweet womanly girl, whom he had learned to love, and he found she loved him in return; but he couldn't speak, for he had a wife. The girl did not know it, but his knowledge kept him silent, silent. While he watched the light go out of her eyes and a pained look take its place, it was then he knew he must come back, find the squaw, and make things right if he could. He did not dream there was a child, you see he was only a boy. Don't you see there is only one thing he can do now. Take the girl, educate her, and, in doing that, perhaps her mother will see,

understand and forgive. Truly the wages of sin is death, and I am dead, dead to my friends the woman I love, my hopes, my ambitions all dead."

For ten years the trader and his wife, visiting in Albuquerque, called at the school for Indian children, which they knew Nausap had attended to learn if possible something about her. They requested to see the superintendent and were shown into his office. A big, stalwart man came forward as they entered, and their surprise was mutual, as they recognized Philip Darrow, Nauspa's father.

Philip Darrow grasped the trader's hand in a hearty grip, for he would ever be grateful to these friends of Nauspa's for the part they had taken in persuading her to go away with him.

"How glad I am, dear friends, to see you again," he said, "and Nauspa will be delighted. You must have supper with us tonight" then added as an afterthought, "Nauspa is attending college here and will graduate next year, then I will resign my position here and we are going east."

As the superintendent was very busy, they soon departed, with the promise of a visit that evening. When they arrived at the superintendent's home, Nauspa met them at the door; with a glad cry she threw herself into the arms of the trader's wife. "Dear, dear friend," she cried over and over again.

The good woman held her at arms length and gazed at her long and tenderly for she had loved the maid. There was little in the girl, so full of life and grace, to remind one of the sullen-eyed Indian maid she had known. Her large, expressive eyes seemed the only thing bequeathed her by her Indian mother.

At supper she presided at the table with grace and loving thoughtfulness. There seemed to be perfect understanding between father and daughter. The evening was spent in pleasant talk, and as the two men stood a little apart at parting, the trader looked at his friend and said. "Darrow, I can not go without telling you how glad I am, and proud, too, of the progress Nauspa has made. You have done your duty well, my friend, and if I am not mistaken it is not all duty now."

"You are right dear friend, I do love Nauspa, and I am sure she loves me and trusts me, too. Repentance is always in order, so they say. Well, I have tried to make right the wrong I did. Nevertheless, the wages of sin is death; I am dead, dead to all I once loved. Cut off by my own sin. The wages must be paid."

The New Circular

Issued by the Presiding Bishopric

It is comforting to the faithful officers and teachers of the Relief Society to find their position and relationship to the bishops clearly and generously recognized in the new circular just issued by the Bishop's Office to all the bishops in the Church. Our women have labored for over three-quarters of a century in the cause of "charity pure and undefiled." The star of their devotion will not only glorify them, but it will form one of the most original and potent chapters in the history of the world and of the Church of Christ ever written or experienced. There comes a time, after great men have pioneered a great country or a great movement, when lesser men sit down and tell people all about it. The history of the charity work of the Relief Society will never be fully written; but when even partially done all students and honest thinkers will agree that so far as is recorded, no other such pure, unselfish, intelligent organized devotion has ever before been manifest. We may learn some things from modern efficiency experts, but we will never improve on the faithful and gentle sympathy extended regularly from neighbor to neighbor by the unselfish women of the Relief Society System.

To Presidents of Stakes and Counselors,
Bishops of Wards and Counselors, Stake and
Ward Clerks, and all Church Authorities.

Dear Brethren.—Your attention is directed to the instructions in the following pages, compiled and prepared by the Presiding Bishopric to aid you in transacting the business of the Church within your jurisdiction.

We heartily approve the precepts, regulations and rules set forth in this "Circular of Instructions" and desire that, as Presiding Authorities of stakes, wards and missions, you will observe them and make them known to the priesthood and others affected, with a view to concerted action, unity and harmony in the labors of the priesthood.

With sincere appreciation of your faithful efforts and helpful cooperation in the past in looking after the spiritual and temporal interests of the people under your care, we remain,

Your brethren,

Heber J. Grant,
Charles W. Penrose,
Anthony W. Ivins,
First Presidency.

To Bishops and Counselors,
Stake and Ward Clerks.

Dear Brethren.—In order to insure uniformity in the method of conducting the business of the stakes and wards, as it pertains to the officers of the Presiding Bishopric, we direct your attention to the instructions contained on the following pages; and we hope that those having business with the Presiding Bishopric will become familiar with these instructions; and preserve the book for reference.

We commend the authorities of the stakes and wards for their diligent service in conducting the temporal affairs of the Church, and we trust that we shall continue to have their faithful cooperation and assistance in this important department of Church activity.

Your brethren,
C. W. Nibley,
David A. Smith,
John Wells,
Presiding Bishopric.

CARE OF THE WORTHY POOR

Fast Offering

The first Sunday in the month is set apart as a day of fasting and prayer. Upon this day, the Saints should remember the poor, and make contributions for relieving their needs. The Saints should make their offerings, even though there are no poor in the ward to which they belong. In wards, in which the Fast Offerings are not needed for the poor, the amount collected should be remitted to the Presiding Bishop's Office. In wards in which the Fast Offerings and Relief Society donations are not sufficient to keep the worthy poor from want, the Bishop may apply to the Presiding Bishop's Office for authority to use the tithes. Charity funds should be used, under the direction of the Bishopric, exclusively to assist the worthy poor.

Care of the Poor

The Bishop of each ward should be personally acquainted with the conditions of the poor in his ward, and the Relief Society should cooperate with the Bishop and act under his direction in caring for them.

The Bishop should use his influence to secure opportunities for persons to obtain a livelihood in his ward; to provide homes for newcomers; in fact, to help members to become self-support-

ing. The care and relief of the poor is not so much a question of giving charities to assist them as it is to help them to become self-supporting. This labor should be done on a well defined plan, outlined by the Bishopric of the ward and in consultation with the Relief Society officers. Each individual case should be treated according to its necessities.

The agencies to labor in the ward as aids to the Bishopric are the ward teachers, Relief Society Presidency and the Relief Society visiting teachers. The ward teachers should promptly notify the Bishop of any case of sickness, distress or need that they may discover while visiting the Saints. The Bishop will see that proper relief is given.

The Bishopric should invite the Relief Society officers to meet with them monthly, or oftener if necessary, to consider general relief work, and to discuss plans for looking after the poor, the sick and those in distress.

There is in operation in the states of Utah, Arizona, and Nevada, a law known as the Widow's Pension Law, which authorizes the Probate Judge or County Commissioners to provide allowances for widows having dependent children. Where there are widows with dependent children, the Bishop should take the necessary steps to see that they obtain the benefits of this law.

Relief Society

The ward Relief Society will labor under the direction of the Bishop and will be his chief aid in caring for the poor and unfortunate. The Relief Society teachers should visit every family once a month, or oftener if necessary, and report immediately to the President of the Society cases of need, poverty, distress or sickness. The President, under the direction of the Bishop, will see that relief is promptly given.

In large centers of population there may be some advantage in cooperating with local charity organizations for the purpose of preventing the duplication of charity work, but no organized affiliation of any kind whatever should be effected without permission fist being obtained from the Presiding Church Authorities.

When charitable help is given regularly, records of the same may be kept, providing the Bishopric of the ward so desires. Where temporary aid or charity is rendered, the present form of records will be sufficient.

Charity Funds

Funds for charity purposes should be derived from the Fast Offerings, the Relief Society Poor Fund, private benevo-

lences, and, when conditions render it necessary, from the tithing funds.

All charity funds should be disbursed under the direction of the Bishopric; funds collected by the Relief Society may be disbursed by the Relief Society officers for emergency and other purposes, and reported to the Bishop.

The practice of making drives or public collections for our poor should not be followed in Latter-day Saint communities, except when specifically directed by the First Presidency.

Immediate attention should be given to each case of need. Publicity should be avoided in dealing with the poor. Confidences of those in distress should be held inviolate; and the use of names should be avoided, unless absolutely necessary.

The work of the Relief Society is not merely in disbursing means in a charitable way, but the very important part of their work is visiting the sick, comforting the poor and those who are in distress, praying with them and administering such spiritual comfort as the Gospel of Jesus Christ alone provides.

BEAUTIFUL EYES

By Abbie R. Madsen

Dear baby, with your beautiful eyes of blue
That trustingly look into mine,
I seem to see down deep in your soul
A spark of the light divine.

Do you recall those yesterdays
When we played on the Golden sands?
Methinks, sometimes, you surely do,
As you reach out your tiny hands.

But, baby dear, please stay with us
And teach our eyes to shine,
With love and honesty and faith
And the virtues that are thine.

Out of the World

By G. Milton Babcock

(*Continued*)

"Walter, I feel as if I could almost say that I, too, know that 'Mormonism' is true. I'm worried, though, how the folks will take it. I don't know as they have ever heard anything particularly about it. I suppose I would have to bear the same kind of persecution as you; it seems to be the lot of a true follower of Christ. It must be hard, though, to have one's folks turn against you."

"Yes, it is hard to bear persecution," agreed Walter; "but I've always kept in mind what Sister Guiles told me when I was first studying the gospel. She said: 'Walter, whatever you do, never hide your candle under a bushel. I don't mean by that that you need to be boastful or to force your belief onto another, but never be ashamed of the gospel of Christ.' She told me that she had had mobs gather outside her door, and had been scorned and abused by different people, but never had she hesitated in acknowledging that she was a 'Mormon.' I have tried to follow her advice, Elizabeth. I believe that all the world respects a person who has the courage of his convictions. 'No one will dare jostle you on the road if you know where you're bound for,' is what Uncle Billy used to say; 'but if you're zigzagin' along, first thing you know someone'll lock a hub in your wheel!' "

"Say, Lizzie," greeted Dorothy Nelson reproachfully as they came in the door, "it's a wonder you wouldn't notice a person when you drive by. I stood on the front porch and yelled my head off, but you went by as if the Old Nick was after you."

"It wasn't her fault, Dorothy," interposed Walter, coming to the rescue. "I was in a hurry to get to meeting—"

"Ahem!" warned Elizabeth, but it was too late.

"What meeting was that?" inquired Mrs. Nelson sharply, noting the interruption.

"Oh, just a little meeting at the Guiles'," Walter answered, endeavoring to assume an indifferent attitude.

"What kind of a meeting was it?" she persisted.

"It was a little meeting of some of the members of Walter's church, and I went along for a ride," explained Elizabeth.

"I thought he went to the Episcopal church," observed Dorothy. "I don't see why they should be holding a meeting in a house when they have a nice church up there."

Elizabeth looked at Walter helplessly. He determined to

avoid the issue no longer—come what would. "Have you ever heard of the 'Mormons?'" he inquired.

"Mormons!" exclaimed Mrs. Nelson stridently. "Good gracious! you don't mean to say that you are a 'Mormon?' If you think for one minute that you're going to lure my girls into that Church, you're grandly mistaken."

"Hello, what kind of a succotash is this?" inquired Mr. Nelson as he came in the door and noisily stamped the snow from his feet. "How are ye, Walter?" he greeted.

"Why, papa, mother's scolding Walter because he goes to the 'Mormon' Church," attempted Elizabeth, indignant tears in her eyes.

"That'll do!" cried her mother. "I know what's best for you. Don't you ever dare to go to another meeting of that kind as long as you live!" she commanded.

"Humph! this is a funny state of affairs," remarked the father. 'Mormons,' eh? Well, I've heard tell of them—a lot of hard things, too; but I believe in bein' fair and hearing both sides. Come, mother, cool off, and let's have some supper," he persuaded as she started into the kitchen. "You and I will confab about this later, Walter, if you don't mind."

"I can't stay long, Uncle John. All I can say is that my conscience is perfectly clear, and I think I know what I'm doing. I don't wonder at Aunt Frances being so vexed—most people usually are because they've never heard the 'Mormon' side of it. I'm sorry she feels that way about it, though, and guess it would be better for me to go," he concluded somewhat independently.

"You needn't be in a sweat about goin' back to Hudson View tonight," soothed his uncle. "I've got some news for you; you just stay where you are and I'll fix things up with the old lady," he grinned.

A tense atmosphere overshadowed the supper table and Walter was heartily glad when the meal was over and he adjourned to the parlor with his uncle.

"Now, Walter," began the latter, "tell me about this new-fangled religion you've got into. Mind you, I don't bank much on churches myself—I believe as I want to and allow the other fellow to do the same. Tell me how you come to get hitched to these 'Mormons.'"

Thus encouraged and reassured Walter plunged eagerly into his story. His uncle listened intently, interrupting occasionally with a question, and when Walter had concluded, he said by way of comment:

"I don't see why you shouldn't change your religious belief if you want to. Religion ought to develop and progress as we'l

as anything else. People who do old things in a new way are always ridiculed and persecuted at first. Changes come about, as a rule, by the efforts of a few, and from what you say, Joseph Smith must have been far in advance of his time."

"Yes, but he did not introduce anything really new," objected Walter mildly.

"Fiddlesticks! that's what they all say—that theirs is the 'old time religion,'" averred the host.

"Changing the subject: I told you I had some news for you. The men at Hudson View went out on strike today, and we expect to go out here this week in sympathy!"

Walter was astonished. "What are they striking for?" he asked incredulously.

"A ten per cent increase in wages. You know the average mill-worker gets $1.08 for nine hours' work, and goodness knows, that isn't enough for a man to get along on these days. Talking about religion though, reminds me of what I heard a sure-enough minister say once:

"You can't make a man's soul responsible before the judgment and deny him his rights on earth. If you preach salvation on Sunday you must fight for human rights on Monday, or be a hypocrite. You can't make men precious to God in the Church and make them cheap on the street and in the factory.'

"There's our superintendent—he says he wouldn't give the men a cent more if they were starving—says half of them don't earn what they get as it is. He is careful to draw his fat envelope every Saturday night, though; and on Sunday he goes to the Methodist church, and I've heard him myself—I used to go to that church, you know—get up in experience meeting and tell how God loves the poor sinner; but during the week, if the men ask for higher wages or better working conditions, he spurns them. He urges people to appeal to God for relief, but he himself will grant none!"

"Well, that's one thing about the 'Mormon' Church," observed Walter; "it's a seven-day religion, and teaches that the best way to show our love to God is to show it toward our fellow man. They try to look after their poor by what they call 'fast offerings.' Once a month they fast and give the money saved to the Church for the benefit of the poor. This does away with poorhouses—so the missionaries tell me—and protects especially the widows and children."

"Yes, but what do they do toward bettering the condition of the poor permanently—by securing them steady work, living wages, and decent houses to live in? Probably nothing; and that's the trouble with all your churches—they are always harping about the beautiful world beyond and the heavenly joys the

people will have there—or the sizzlings and fryings, one or the other—while they wink the eye at the lack of justice and mercy here. They are ever trying to feed the spiritual nature, while the pangs of hunger are gnawing at a man's vitals. They hold out beautiful mansions above, while people are forced to live in wretched hovels here. They have withdrawn themselves into their shells, like turtles; but the world, through the discoveries of science, has gone on without them. Christ sure had the right idea: when he got through feeding the spiritual food, he called for some barley loaves and fishes!

"There's the clock striking nine now," he broke off. "It's too late for you to start out tonight. The horses are safe in my

"Yes, I guess I'll stay," decided Walter with a yawn.

shed, and you'd better stay here and go in the morning."

"Good night, boy; I'll call you early in the morning."

XII.

Before daylight the next morning Walter started for home. As he neared the foothills, the beautiful, star-shaped crystals began to fall, lodging on every branch and twig and fashioning rope-like wreaths and garlands in the wildwood. Walter tucked the great Buffalo tighter around him and pulled his fur cap down. It wasn't long before he looked like a great snow-man driving, with feathery reins, two hoary steeds that bounded forward with the tinkling of silvery bells.

As he neared Hudson View, two men stepped out and hailed him. They were pickets on the watch for strike-breakers, but upon learning who Walter was they allowed him to pass. Walter soon turned the horses over to the livery, and, after stopping at the house for a moment and greeting his mother, started for the office. As he neared, he noticed groups of men standing about—strikers discussing the turn of affairs. He attempted to enter the office, but was halted by a guard who demanded his pass. Walter explained his identity, but the guard was obdurate. The difficulty was settled by Walter suggesting that the chief clerk be called to identify him, which was done.

He had hardly reached the inside of the building when the chief clerk broke into a tirade of abuse such as Walter had never before experienced. The actions of the men had evidently worked him up to the highest pitch.

"Nelson!" he thundered, "if you calculate to stay in this office, you've got to stop handin' about these d—— 'Mormon' books. This town ain't gonna stand for it, and I won't either. I——"

"Why, Mr. Bryan, I haven't been distributing any tracts—

only to friends who wanted them. I don't see why I should not have the right to do as I like about it," replied Walter spiritedly.

"You'll find out whether you'll do as you like about it! The men had a mass meeting last night, and your case came up. They said if you didn't cut it out they'd tar and feather you and kick you out of town. I give you fair warning—you'd better stop it. Git to your work now!"

Walter flushed hotly and would have replied, but he realized that Bryan was laboring under great excitement, as it was well understood he was a radical anti-union man whom the strikers would be more likely to drive from the community than anyone else.

Not a wheel turned in the mill—the tie-up was complete. The superintendent kept Walter rushing all day writing letters to the New York headquarters explaining the situation and confirming his telegram asking for special guards to protect the plant, adding that, though the town was now quiet, there was no telling what would happen when they attempted to import strike-breakers. Walter learned thus from the "inside" that the company had known for some time of the union agitation in the plant, and as a result of information gathered through spies sent to work in the mill, a number of the agitators had been discharged. This was usually accomplished by the use of a "blue envelope" instead of the usual white one on payday. No warning whatever was given the unfortunate victim of the corporation's resentment—the color of blue was the first and only notification, and, as might be expected, the recipient often "saw red."

This was what had happened to Larry Connor, a strapping fellow who was generally recognized as the best paper-maker in the mill. He at least had charge of "number one" machine, the largest of the nine. The officials had known of his union agitation for some time, but they hesitated to "blue-envelope" this fearless, rugged Irishman. However, the previous Saturday a blue envelope had finally been handed him. When the new shift was due to come on at eleven o'clock that night, not a man showed up for work on number one machine. The superintendent attempted to switch men from the other machines, but this only served to spread the disaffection, and when the shift came off at seven o'clock Sunday morning, the plant was compelled to completely close down. Scarcely a man was loyal to the company, Walter's "Quote Bible by the yard" friend, John Perkins, being about the only man of importance to remain, which surprised Walter greatly.

Walter had been in bed but a few hours Tuesday night when he was awakened by the clanging of bells, the firing of guns of all descriptions, and the general noise of men shouting and

running down the street with dogs yelping at their heels. From his point of view at the bay window, he saw cows gather at the railroad crossing just a few rods away. Soon he realized the cause of all the excitement, for down the track and across the great wooden trestle nearby came a darkened train bearing the first shipment of strike-breakers from New York City. Walter had heard they were on the way and that the company would attempt to run them in under cover of darkness, hoping to get them by before the strikers could be aroused. The attempt, evidently, was not to succeed, for the train had gone by but a few minutes when scattered firing broke out and soon a heavy explosion took place. Shortly afterward the outfit came limping back, and Walter could see by the light of the street lamp that nearly every window in the coaches was broken, and the rear platform of one of the cars was completely smashed.

The train had hardly crossed the great wooden trestle when the structure burst into flames. The strikers afterward claimed that the fire was due to hot coals dropping from the engine. In any event, they cooperated with the village fire department, composed mostly of strikers, in subduing the flames. Extensive repairs would have to be made, however, before the trestle, which was owned by the paper company, would be ready for use again, and it was with a feeling of satisfaction that this method of running in scabs would be cut of for a time, at least, that most of the men scattered to their homes.

However, Walter saw with alarm a crowd gather in front of the house, and his anxiety was increased when he heard one say, "He lives upstairs." He felt, at first, that it was because the office force had failed to go out though one of the former employees had told him that the union wanted the office men to stay on the job so when the strike was won, operations could be immediately resumed. Walter had a sympathy for the workers—more of an instinctive feeling than otherwise, for he had known and himself felt the pangs of hunger. However, the next remark from the street enlightened him as to the cause of the gathering:

"Come down here, you dirty 'Mormon;' we've got a nice coat of tar and feathers for you!"

A general chorus of guffaws followed, and Walter hastily retreated from the window and finished dressing. His mother was greatly excited and pleaded with him to escape through the back window onto the roof of the landlord's kitchen.

"No, mother; I'll talk to them, I think I recognize a voice in the crowd," he determined resolutely.

(To be continued.)

In Memory of Utah's First School Teacher

Prompted by a desire, that "Service" should be rewarded in a durable manner, Mr. Philip L. Orth and his wife (Sarah Schow Orth) proposed that a Bronze Tablet be erected to the memory of Mrs. Mary Jane Dilworth Hammond. Miss Mary J. Dilworth arrived in Salt Lake Valley with the second company of Pioneers, in September, 1847. And in the following October, she assembled the few children that were with the Pioneers and held school, teaching in a tent. This was the first effort in teaching that is recorded in the Territory of Utah, and was the first stone in the foundation of the present magnificent school system of which Utah is proud.

MONUMENT, HUNTSVILLE.

Miss Dilworth married Elder Francis A. Hammond, and after performing a mission with her husband to the Sandwich Islands, they settled in Huntsville, in 1865, where Elder Hammond was later ordained bishop. She was an active worker, both religiously and in civic affairs in the young ward, holding the office of president of the Relief Society, being the first sister to hold that office in the ward. She died in Huntsville, in 1877, and her body was the first interred in the present cemetery.

The proposition for a monument was presented to Elder David O. McKay, of the Council of the Twelve, who heartily endorsed it, and used his good offices in its promotion. To take charge of the erection of the monument, Bishop Joseph L. Petersen selected as a committee to find a suitable rock, Philip L. Orth, Peter H. Olsen, Jr., and Arthur Grow; and as a committee to prepare the design and inscription, President Thomas E. McKay, Architect S. T. Whitaker, Mrs. Amelia Grow, Philip L. Orth, and Peter M. Jensen. The Committee found a rock on the mountain side near the mouth of South Fork canyon, and its conditions and dimensions, are as nature designed, unhewn by human hands. It is of sedimentary sandstone formation (probably converted by metamorphic action into a quartzite), eight feet nine inches long, two feet eight inches wide, with an average thickness of ten inches. In contemplating the monument it is wonderful what a beautiful rock it is, pink color, smooth surface, the dark vein running through it, and withall without a blemish, check or seam. It is a slab that will endure for ages.

MAYBELL HAMMOND FIELDING ANN D. GROESBECK.

It is placed on the school campus in a concrete base, 41 inches by 62 inches and three feet deep, and is over seven feet above the surface of the lawn. It stands as a token for service. The monument was unveiled at the homecoming celebration, held in Huntsville some three years ago; the late Elder Fletcher B. Hammond, then her oldest living son, was present at the ceremony.

The cut of the monument and inscription follow:

In Honor
Of
The First School Teacher in Utah
Mrs. Mary Jane Dilworth Hammond
Taught First School in Salt Lake City,
October, 1847
Came to Huntsville with her husband,
Bishop Francis A. Hammond,
1865
Where she resided until her death
1877
Utah's First Free School
Was Established at Huntsville.

THE REVELATION

We look upon our neighbor in his grief,
And wonder how he bears the bitter pain.
In our weak way, we try to give relief;
We try to help and comfort, but in vain.
We see him lay the dear ones in the dust,
And bravely struggle on along life's way;
We marvel at his loyalty and trust,
And that he still can toil and pray.

We pray with throbbing hearts and bated breath—
"Oh! spare me Lord such sacrifice, such pain!
To see my loved ones lying cold in death,
I could not bear—though they shall live again!"
Yet, bowed beneath the Cross and left alone—
When death takes all that makes life's living sweet,
We feel God's hand clasped close within our own,
And love and understanding is complete.

—*Hannah Deady Tomsik.*

Excursion of Salt Lake Temple Workers

(To Huntsville, Ogden Stake)

The cordial invitation issued by President Thomas E. McKay of Ogden stake for temple workers of the Salt Lake Temple, to take an excursion as the guests of Ogden City, on August 12, 1921, was as cordially accepted by President George F. Richards and his associate authorities of the temple.

It was no light undertaking to transport three to four hundred people from Salt Lake City by auto to Ogden City then on to the Hermitage, in Ogden canyon, for breakfast, passing from there through the rest of the beautiful canyon up to Huntsville; but President George F. Richards and his counselors, Elder Joseph Fielding Smith, together with the chief recorder of the Temple, Bishop Joseph Christensen, were quite equal to the occasion. Each temple worker received a card of invitation which was extended also to the companion of each temple worker. The card informed them to be at the east temple gate at six o'clock ready for the six-thirty start from the city.

President Heber J. Grant together with President Seymour B. Young, were the honored guests of the occasion, President Penrose being in California and President Ivins in Deseret.

The day was perfect in its glorious sunshine and the ride was a rare treat to all in the early morning crispness of the canyon breezes, while some of the dear workers enjoyed the rarest treat in the world to them in the long auto ride.

President Grant led out exactly at six thirty. Each auto contained a goodly company of merry hearted voyagers intent upon receiving to the fullest extent the promised pleasures of the day. In President Grant's own automobile was a group of his congenial friends; Mrs. Agusta W. Grant, his wife, Mrs. Libby Snow Ivins, wife of President Anthony W. Ivins, Mrs. Elizabeth C. McCune who was here on a visit from her home in California, Mrs. Ann Dilworth Groesbeck and Mrs. Susa Young Gates, with Bishop Davis as chauffeur.

Reaching Ogden the party were joined by President Thomas E. McKay and a number of Ogden's dignitaries, Mayor Francis being in the party. The ride to the Hermitage was clipped off at a swift pace for the road was practically unobstructed and paved all the way. The beautiful scenes which flashed past the vision

as quick turns were made around the shoulders of the mountains, hills were climbed, dug-ways passed over, or the walls of impassable rock guarding the swift roaring stream below, all made the ride one of those wonderful experiences which thrill even the most hardened traveler with its grandeur and mountain charm. Under a shady bowery the sisters of Ogden had breakfast waiting. While the hungry guests regaled themselves, music was furnished by sweet singers and instrumentalists from Ogden.

Breakfast over, the party soon took up the line of march, this time in groups of ten automobiles only, so that stops could be made at the Wells, where a most remarkable flood of water from mammoth artesian wells pours systematically into a concrete reservoir.

Leaving the Wells the party soon reached Huntsville and found another gracious welcome, from the local authorities of this lovely village, in the fastnesses of the mountains.

The meetinghouse was decorated and festooned with garlands of flowers and white bunting, which gave a festive air to the simple interior.

On the stand sat the visiting Church and Temple authorities with the Ogden and Huntsville stake and local authorities. The program of the day was as follows: Speeches by, President Heber J. Grant, President Rudger Clawson, Elder George Albert Smith, Elder Joseph Fielding Smith, Elder Richard R. Lyman, Elder Seymour B. Young, Presiding Bishop Charles W. Nibley, Historian Andrew Jenson, President Thomas E. McKay, Bishop Joseph L. Peterson, and others.

One of the performances of the day was the introduction by President McKay, of a fine sturdy young man and his wife, surrounded by a group of fine young children. President McKay, in introducing them said, that these parents had four children until one day last spring they awoke as the proud possessors of seven living children. The triplets, three sturdy boys, were held up to view by the parents and Elder McKay as a direct evidence of the hygienic value of life in that mountain retreat.

The mayor of Ogden, in welcoming the guests, was eloquent, and timely. In the course of his remarks, he referred to the proposed temple in Ogden city and assured the Presidency of the Church that Ogden citizens generally, would be glad to assist in the erection of so splendid an architectural embellishment to their already beautiful city. He paid tribute to the Latter-day Saints and expressed his deepest appreciation at their friendship and support.

Elder George Albert Smith, just returned from presiding over the British Mission, made an eloquent and somewhat lively talk concerning the good people of Huntsville and the pleasure

of the brothers and sisters who had come from Salt Lake in accepting the hospitality so generously offered.

President George F. Richards, in behalf of the temple workers themselves, expressed gratitude and pleasure at the beautiful entertainment offered to them on this occasion. Elder Joseph F. Smith followed in much the same train. Bishop Nibley was happy in his allusions to the splendid family which had been introduced to the crowd and suggested that as the father was a ward clerk one might expect even greater things from the bishop of the ward. Elder Lyman, President Seymour B. Young, Elder Andrew Jenson confined themselves, as did the other speakers, strictly to the five minute limit.

President Rudger Clawson referred feelingly to the temple excursion undertaken twenty-five years ago to Brigham City, under the Presidency of Lorenzo Snow. He quoted from the remarks of President Wilford Woodruff on that occasion in which President Woodruff had given a wonderful prophecy and promise to the people. President Clawson's remarks were appropriate and were much appreciated by the temple workers present.

The following are the remarks of President Woodruff, as referred to by President Clawson:

When I have the vision of the night opened continually before my eyes, and can see the mighty judgments that are about to be poured out upon the world, when I know these things are true, and are at the door of Jew, and Gentile; while I know they are true and while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people, and to the nations of the earth? I may never meet with this people again; I cannot tell how that may be. But while I live and see these things continually before me I shall raise my warning voice. Now, the question I wanted to ask you is this: We have millions of people on this earth, and over them all hangs a cloud of darkness almost entirely upon their shoulders . Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their Priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. They are at our very doors: not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the Priesthood will be able to escape, God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that these angels have left the portals of heaven, and they stand over this people and this nation now, and hover over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we'll have protection, and shall pass through the afflictions in peace and safety.

Read the Scriptures and the revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You

will live to see things, whether I do or not, I have felt oppressed with the weight of these matters, and I felt I must speak of them here. It's by the power of the gospel that we shall escape.

President Heber J. Grant referred to the devotion of men and women who labored in the temple, and who built the foundation of this Church during pioneer days. He expressed his gratitude for the beautiful singing rendered by Lucy Gates Bowen, grand-daughter of President Brigham Young. The unique record made by Latter-day Saints in every land, at home and abroad. President Grant spoke of the monument to Utah's first school teacher, Mary Jane Dilworth Hammond, which he had just visited in company with her niece and daughter. He referred in glowing terms to the Dilworth pioneer family, stating that wherever you find their descendants there are superior, refined people. He referred to William W. Riter as a careful student and a great preacher of righteousness. He closed expressing pleasure to be with the Saints on that occasion.

Seldom has the singing of Utah's nightingale, Lucy Gates, so thrilled her hearers as on that occasion; she sang "Though deepening trials," and then followed that with "O, ye mountains high."

The program by local musicians was especially fine and the whole entertainment provided was worthy of the occasion.

At the close of the program, luncheon was served on the meeting house lawns where stands the monument erected to the first school teacher, Mary Jane Dilworth Hammond, who died in this little town. Her daughter who unvailed the monument, and her niece Mrs. Anna Dilworth Groesbeck stood beside the monument while a picture was snapped of them for the *Magazine*.

At the close of the program, the return to the city was made in the delightful cool of the evening. Long remembered will be this excursion as marking another mile-stone in the history of the Salt Lake Temple services.

Relationship of the Child to the Temple

Clara W. Beebe

The child is our pledge to the nation and to our God. No greater responsibility has ever been given to mankind than that of parenthood.

One of the greatest of these responsibilities, is teaching the child concerning the holiness of the House of the Lord. Doc. and Cov. 68:25.

We should endeavor to create in the heart of the child, a desire to enter the House of the Lord, and to so conduct his or her life, as to prove worthy of partaking of such privileges, and to enter therein through a keen desire, rather than to feel it a bounden duty. Explain the meaning and importance of the ordinances performed therein.

"Before children are sealed to parents or adopted, all the other ordinances to which they are eligible should first be attended to. All the members of a family should be sealed to their parents at the same time, if possible. If the sealing is to another person than the father or mother, that fact must be stated. Children under eight years of age do not need to have any temple ordinances performed in their behalf, other than being sealed to parents if they were not born in the covenant. Those eight years of age must be baptized, and dead children, who attained over fourteen years of age in life, should be endowed before being sealed to parents. No person should have the ordinance of sealing of children performed for those who are not of their own lineage."

Explain the first work children may do: to be baptized for themselves and then have the privilege of doing baptismal work for the dead. Take the child to the temple and allow him to do the work for his ancestors, and in doing so use every precaution to impress upon the child the sacredness of the ordinances performed therein. Teach reverence and respect for every part of that holy building, both inside and outside. The same sacredness should be manifest whenever the ordinances performed are discussed, whether in or out of the home. Through the teachings of his parents, Jesus manifested great respect for the temple. The tender age of twelve years found him an interested and frequent conversationalist with the great doctors and teachers of the temple of that day. Then, too, we find that, in appre-

ciation of God's goodness in so graciously bestowing upon her the noble gift of motherhood, Hannah took her boy Samuel to the temple to worship her God and to instil in his little heart a sacredness of that holy structure and the work performed therein.

When the child grows old enough to understand the family ties, explain how and why, through obedience of father and mother and of children, those ties may last through all eternity, and teach that eternal happiness can only be enjoyed, in its fulness, by a continuation of such relationship. Exercise great pains to make clear that it is possible if they live worthy, and are obedient to the glorious principles of the gospel. Urge for an abiding love and respect to exist among the members of a family that the greatest desire of each, may be for a continuation of the same, not only in this life but the life to come.

Explain the beauty and solemnity of the temple marriage as compared with civil marriage. God and his angels are in the House of the Lord to see and hear, and are anxious to bless any contracts made therein, if we do our part. Do not allow any thought of mystery to surround the ordinances performed. Explain that they are very serious and very sacred, in fact, too sacred to be discussed outside of that holy edifice. The garment received there is a token of the obligation assumed; treat it with respect; teach that it is a cloak of honor and protection, and is something to be much desired. Parents sometimes desecrate these privileges, then grieve if the child sins in ways not so important, unconscious that they are responsible.

Example is the greatest teacher, especially the example of the parent. One of the means that we have of repaying for the wonderful gospel blessings we, as parents, have received, is to pass on our testimony to the next generation that their testimony may be strengthened, and they in turn may pass it on to their children that God's work may continue, and his plans be fulfilled.

Let us always remember the quotation:

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"—Matt. 16:26.

FORTITUDE

The greatest heroine is she
Who, through life's dull monotony,
Can with a brave and resolute grace
And cheerful mien, the future face.

—Helen Kimball Orgill.

Notes from the Field.

By Amy B. Lyman

Australian Mission.

President Milton B. Jensen of the Melbourne, Australia, conference, reports the organization of a Relief Society in Melbourne, with Miss Edith Wilsea as president. While the work is new to Miss Willsea, she having been brought up in Australia, she is filled with interest and a desire to carry the work forward along the well established lines. The plans for the present, of this society, are to meet one Saturday afternoon in each month, devoting the time to study and work. The first hour will be spent in study, and the remainder of the time will be taken up in sewing articles for the benefit of either the poor or the treasury. The L. D. S. families in Melbourne are scattered and many of them work away from home, so that it is felt that a meeting held once a month is all that can be successfully carried on. During the month, it is the plan of President Jensen to have the Relief Society members visit each home in the conference, carrying comfort and good cheer to all Church members. President Jensen says that the labors of the Relief Society along with those of the other organizations of the Church will be made more effective by the completion of a church, which they are beginning to erect. The building, though not elaborate, will cost in the neighborhood of three thousand pounds, and a great deal of the labor will be given voluntarily by the elders and members of the Church.

India.

President Clarissa S. Williams recently received a letter from Mr. Mrittunjoy M. C. Boiragi, of Bengal, India, who describes himself as a small pensioner and a retired librarian, working and preaching at a railway station, also a devoted reader of the *Millennial Star*. Mr. Boiragi says the *Star* has been supplied to him since 1912, and he has been delighted as well as enlightened with the contents of this periodical. He has read about, and become greatly interested in the Relief Society of the "Mormon" Church, which he says is a world famed organization, and which he would like to see established in India. He writes: "India is our heavenly Father's chosen land, as far as ancient wisdom and eastern lore are concerned, but we need practical religion and the love of God as revealed through Jesus. This is the only hope of India's future. Old India is giving place to howls and

cries; madam, will your societies pray for us and do something to freshen our land? May I move very urgently in this matter, in the name of Jesus the King, that you, madam, his servant, may take Relief Society work into India with some earnestness and see that organizations of the work are formed in our midst?" Immediately upon receipt of this letter, Mr. Boiragi's name was placed upon the *Magazine* mailing list.

Cassia Stake.

On Pioneer Day the Cassia stake Relief Society presented the pageant "Come, come, ye Saints," formerly presented by the Wasatch stake. The story proved to be educational and entertaining. The first episode carried one back to the time Brigham Young delivered that wonderful revelation to the Saints prior to their long, long journey across the plains. The second episode conveyed a picture of the pioneers around the campfire. William Clayton is observed writing (as by inspiration), while back of the curtain a quartette sang "Come, come, ye Saints." The last episode "making the desert blossom as the rose" was beautiful beyond description. This was followed by the flower dance by eight young ladies each dressed to represent a flower. The pioneer quadrille in costume was greatly enjoyed. All in all, the pageant was a great success. Mrs. Maud M. Clark of the M. I. A. Stake Board gave valuable assistance to the Relief Society and the splendid success of the entertainment was in a measure due to her untiring efforts.

Cache Stake.

With the approval of the Stake Presidency and the bishops of the different wards, the Presidency and the Board of the Cache stake Relief societies arranged to conduct meetings or ward conferences in all the wards of the stake on a recent Sunday evening, these meetings taking the place of the regular Sacrament meetings. The conferences were generally well attended, were interesting and instructive and were given to show the people what the societies are doing, and to bid for the attendance of the young mothers. At each meeting the ward president conducted the exercises and at least one member of the stake board was present. The program in each ward was about as follows: Singing, "Up, awake, ye defenders of Zion;" prayer; singing, "Our mountain home so dear;" administration of the Sacrament, accompanied by sacred music, "Oh my Father;" "What Does Relief Society Mean," by Board Member; musical selection; theology review, ward class leader; music; literary review, ward class leader; literary reading, ward member; social service review, ward class leader; singing; benediction.

Utah Stake.

Just at the close of the summer, the Utah Stake Board entertained the stake priesthood and their wives, the bishops and their wives, and the ward Relief Society officers and their partners at Spring Dell, Provo Canyon. The members of the General Board were invited as special guests, and a half a dozen of their number, including President Clarissa S. Williams, accepted the invitation. The following invitation, neatly typewritten, was issued by the stake board:

Let worry and work be forgotten
For a piece of a day;
Let gladness and rest be thought of each guest,
Come and join us in play.
There's a Dell to be filled with our singing,
There are mountains to echo its ringing,
There's a river this glad welcome flinging,
Oh come, come away, away!

A Canyon Party

To which you and your partner are invited.
The time: August 25, at two o'clock.
The place: Spring Dell in the canyon.
The need: Bring a cup apiece.
The way: Your bishop will tell you how to get there.
The request: Is from the Relief Society Stake Board, who most cordially invite you to come.

Under the trees at Spring Dell games and plays were indulged in, with Mrs. Anie D. Palmer as play leader. An interesting feature of the afternoon was a hat trimming contest between the bishops of the stake, all of whom were in attendance. Boxes filled with hats and trimmings were produced and some twenty bishops set about to select shapes and trimmings from which to produce ready-to-wear hats. After a certain given time the wives of the bishops were asked to come forward and demonstrate the hats in a fashion review. Delicious refreshments were served at the close of the afternoon, and after short addresses by President Thomas N. Taylor, of Utah stake, and President Williams of the General Board, the party dispersed, pronouncing the outing one of the most enjoyable of the summer.

Taylor Stake.

Mrs. Georgina O'Brien, president of the Taylor stake, with her counselors and board members have just finished holding ward Relief Society conferences in all of the wards in the stake.

One subject which was emphasized was the work of the teachers, special instructions being given at each conference by a member of the stake board. The following subjects have been outlined in detail by the stake board for the Fall and Winter: Obedience; Forgiveness; Importance of our Church Literature; Marriage; Motherhood; Prayer; Salvation for the Dead.

South Sevier Stake.

The following communication passed at the South Sevier stake Relief Society conference, and approved by the entire quarterly conference, will be interesting to women generally:

To the Honorable Board of Education, Sevier county, Utah. *Gentlemen.*—We, the members of the South Sevier stake Relief Society, in convention assembled, in Monroe, this 21st day of August, 1921, do hereby present to your honorable body the following:

Realizing the need of national improvement in economic and moral conditions, we feel that much can be done through the medium of our high schools. We think that the prevailing extreme styles of attire for both our boys and girls are not conducive to the bettering of the above mentioned conditions.

We, therefore, desire that the following regulations be established in the high schools of Sevier county, viz.: That we bar the wearing at school of extremely thin and low cut dresses, short skirts, high-heeled shoes, silk hose, or silk sox, silk shirts, use of cosmetics, unseemly hair dress, and in fact all fashions that tend to extravagance, immorality, and to the diverting of the attention of the students from their studies.

We pledge that if you, in your deliberations, see fit to set forth such regulations that we, as parents, will tender to you our hearty support and assistance.

Passed upon at Monroe, August 21, 1921.

Signed:

Matilda B. Ross, President.
Laura Morrey, First Counselor.
Matilda D. Parker, Second Counselor.

Bear Lake Stake

Among the splendid and appropriate topics outlined for Bear Lake stake visiting teachers is that for November. Subject: Gratitude and Thanksgiving. "Gratitude is a natural manifestation of love." Read the 100th Psalm. Why did Pilgrims come to America? Why did Pioneers come to Utah? Have we benefitted by the sacrifices of these brave people? Read the song, "Count your many blessings."

World Happenings

James H. Anderson

The Chinese rebellion continued in August, with frequent clashes between the contending forces.

Enrico Caruso, the world's greatest tenor singer, died at Naples, Italy, August 2.

Cholera is reported to have claimed 130,000 victims in Russia during the three months ending July 31.

Ten earthquakes with resulting fatalities was the record in August, but none of them were extensive.

France and the Vitican at Rome resumed diplomatic relations on August 1, after years of estrangement.

Idaho has bounteous crops of potatoes and wheat in 1921. Northern Utah is in a similar situation.

Jews left Russia in large numbers in August, going into Germany. Many of them wish to reach America.

Hungary and Austria had a clash at arms over territory, in August, and only the poverty of both prevents open warfare.

Guatemala had a considerable insurrection, in August, and the government is having much trouble in restoring order.

Americans in Russia were released, in August, on condition that the Americans help feed the starving Russians.

The United States' treaty of peace with Germany was signed, on August 25, and that with Hungary on August 29.

Women in Great Britain outnumber the men by over 2,000,000—a fact which has raised a serious social question there.

Jugo-Slavs and Albanians engaged in fierce battles in August, some 30 Albanian villages being destroyed.

In British India, in August, the native uprising cost the lives of more than 100 British soldiers and over 2,000 natives.

Two hundred American families from western United States established themselves at the headquarters of the Amazon river, northern Peru, during the first seven months of 1921.

Mathias Erzberger, former German chancellor, was assassinated in Germany, on August 26, causing much disturbance and nearly the overthrow of the German government.

The Los Angeles Limited, a fast transcontinental train, was entered by bandits on August 31, between Salt Lake City and Ogden, Utah, and the passengers robbed.

Greek troops won two significant victories over the Turkish nationalist armies in August, and gained virtual control of the territory east of Constantinople, as they previously possessed it west of the Bosphorus.

In Russia, according to reliable reports, 20,000,000 people were on the verge of starvation in August, and the United States, Great Britain, and other countries, joined in giving partial relief.

Knights of Columbus delegates to the number of approximately 20,000 met in international convention in San Francisco on August 2—this indicating the vastness of that organization.

The Polish government made extensive preparations in August for the invasion of Silesia, in the event that the league of nations commission does not decide the boundary dispute favorable to Poland.

Roumania has massed troops on the Russian border, and the Soviet government of Russia massed large bodies of troops in August, claiming the purpose was to repel a Roumanian invasion.

"Mormons" are now sending missionaries to Mexico, and on August 27 Professor Booth of Provo, was released from school duties to go on a mission to Asia Minor, including Palestine, which now has religious freedom.

Mrs. William Adams of Bogalusa, Louisiana, has twin midgets, Billie, who weighed 11 ounces at birth, and Jack, who weighed 17 ounces. Both seem healthy. Six other children are of normal weight and size.

An Anglo-American treaty was suggested by leading American and British statesmen in August, as the only hope for a reasonable amount of world peace in the future.

Viscount Bryce, famous English statesman, in an address at Williams College, Massachusetts, in August, declared that the Versailles league of nations treaty "sows seeds of future warfare, and receives in Europe nothing but censure."

Storms, consisting of cloudbursts, electrical storms, etc., in August, visited Price and Cedar City, Utah, Phoenix, Arizona, Hatch, New Mexico, the Arkansas valley, Colorado, and other places in the western part of the United States, destroying much property.

Spain has serious trouble in Morocco with its African subjects. The Spaniards were defeated in several battles in August, and the natives are endeavoring to set up a Moroccan empire in Northern Africa. Other nations having African possessions are keenly interested in these events.

James M. Beck, solicitor-general of the United States, in an address before the American Bar Association, on August 31, declared that at the present time there is a general world revolt against purity of standards in personal, industrial, and political life. "As in the days of Noah."

Senator Smoot of Utah is urging a simplified revenue law for the United States government, reducing the great number of government employees. The *New York World* says the Senator is one of very few legislators who dare to speak out for real national economy.

President Harding uttered a significant truth at the opening of the fall term of the War College, at Washington, D. C., on September 1, when he said, "the trouble with the world today is that there are too many theorists who know nothing about actualities, yet who are endeavoring to regulate world affairs."

The conference on the limitation of armaments in Washington, in November, is not expected to be productive of permanent peace, so President Harding stated in an address on September 1. He says a world permanent peace seems far off, but that the costly burden of big armaments may be materially reduced.

Civil War raged in West Virginia, U. S. A., the last week in August and the first week in September, the United Mine Workers' union, which is out on strike, furnishing some thousands of armed men who opened hostilities. The President of the United States issued a proclamation calling on the invading miners to disperse, but they refused, and Federal troops had to be brought into action. The casualties were heavy before the President interfered to protect the people.

The ZR-2, largest dirigible airship ever built, and constructed in England by contract under President Wilson, started on August 23, on a trial trip preparatory to being turned over to the United States government. On August 24 it parted in the middle, at an altitude of about 3,500 feet, crashing into the Humber river, at Hull, England; 27 English and 16 American officers and men were hurled to their death.

The seventh annual intermountain convention of Christian Workers, as they term themselves, and consisting of representatives of several religious denominations, met in Salt Lake City, Utah, the week of August 29. The "Mormons" were denounced by some and defended by others. The sum of the discussion was that the Latter-day Saints must give up the idea that Joseph Smith was a Prophet of God—a fact so attested by events of the last decade that any student of modern history and the predictions by Joseph Smith can have no doubt of his divine prophetic inspiration.

Ireland was offered a dominion status—really more independence than any state in the American Union—on August 13. Monsignor Edward Mulhern brought to DeValera, president of the Irish republican organization, a secret message, said to have been from Cardinal Logue, head of the Roman Catholic church in Ireland, on August 23. The Irish representatives rejected Great Britain's offer on August 26. The British premier, on August 29, declared that Great Britain would yield no more. On August 31, fighting again broke out in Belfast, Ireland, between the factions, 18 people being killed. This is the chronological record of the Irish trouble to the end of August, with a stormy outlook in the future.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
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RELIEF SOCIETY MAGAZINE

Editor - - - - -

law-breaking, and may ameliorate sin. Motives qualify triumph and even will canker goodness and right actions. You can go to meeting and commit sin all the time you sit there, or you may stay away from meeting and be perfectly justified in doing so. God judges our motives, not always the results of our actions.

We are in a hurry—anxious to get the children off to Sunday School, and in that hurry we may burn the roast, step on the cat's tail, pull the children's hair, or even set fire to the house. The results will be disastrous, and we must suffer the consequence of our extreme hurry. But no man nor angel will attribute evil to us because of the evil which came out of our good motives. On the other hand we may be determined to go to the temple for the day, or to Sunday School, or meeting, and discover that the baby is sick, or that the husband objects to our leaving home. "Obedience is better than sacrifice, and to hearken than the fat of rams."

The day comes and goes so swiftly that we have little time to study the motives for our many acts and words. Then choose the quiet twilight, the few wakeful moments on the pillow of the night, and study out the motives for our desires and ambitions. Do we break this law or that to please ourselves? Do we want riches and honor of men? Why? Do we resent the treatment accorded us here and there? Why? Do we plan excursions or parties, or dress-making, or preserving, and why? What is my motive? That is my problem; the results are with Providence. The answer to my problem spells blessing or condemnation to me.

My Resolve

Mrs. A. C. Vail

How sad is this life in its many rough channels;
How much of sorrow and pain;
How often we think, when old age creeps upon us,
"Could I but live over again,"
How different I'd be and how tender and loving,
How prayerful I'd be every day,
That when I grew old and was no longer useful
My Savior would call me away.

But now, as I ponder upon my past life,
And think back on my many misdeeds,
I feel I am unworthy to enter His Kingdom,
Or walk in the Paradise meads;
I feel that to die would but cause much confusion,
And I'd best live along for a while
That I may do better; when I go to heaven,
I may be received with a smile.

Guide Lessons for December

LESSON 1

Theology and Testimony

(First Week in December)

LIFE AFTER DEATH

The gospel of Jesus Christ is full of hope for all who leave this sphere of existence and, with one exception, go into other spheres. The revelations of the Prophet Joseph Smith supplement and classify the revelations in the Bible concerning life after death, in a marvelous manner.

The Christian world have only a vague conception of the other world, gleaned from the sayings of the Savior and his disciples, and the symbolic pictures of John the Revelator, on the Isle of Patmos. To begin with, the Christian world does not believe in pre-existence as we do. They believe that we did not have a conscious existence before we came here. To them vast reservoirs of spirit material exist somewhere, but is unorganized, undeveloped. Our elders preach pre-existence as a fundamental truth. Pre-existence is clearly shown in the Bible, if we only have the key of revelation. Moses spoke of "The God of the spirits of all flesh," in Numbers 16:22; 27:16. The Lord asked Job, "Where wast thou when I laid the foundations of the earth?" 38:3-7. The Lord tells Jeremiah, 1:5. "Before I formed thee in the belly I knew thee." The Savior says (John 16:27) that "I came out from God." Again (16:28, 30) he says, "I came forth from the Father." Paul argues, (Hebrews 12:9) "Shall we not much rather be in subjection unto the Father of spirits and live?" The Preacher tells us (Eccles. 12:7) that "the spirit shall return unto God who gave it."

But the Christian world spiritualizes these sayings. They do not believe in the personality of God himself, and refer to Christ as God made incarnate.

It is true that the revelations of the Prophet Joseph Smith have percolated all through the Christian faiths, and they have been greatly changed and modified from their original statements and beliefs. The Conference of Christian Workers, recently held in Salt Lake City, quotes Dr. H. H. Powell, of San Francisco, as saying: "The mind of man, within the last century, has made the sharpest turn in the history of civilization, which many orthodox

church people fail to recognize." He said further, "If one accepts the actual physical resurrection of the body there can be no vital objection to any of the absurdities of 'Mormon' theology concerning life after leaving this earth."

Sir Oliver Lodge, England's great scientist, has become converted to spiritualism, and has published a book containing many articles purporting to be communications received by him through a medium from his son who was killed during the great war. Many other men and women have become spiritualists, in one form or another. They are tired of the vague heavens of the Christian world, they want something definite and clear. But Latter-day Saints do not need to drink from the muddy water of spiritualistic communications, in order to learn of the conditions and status of spirits on the other side of the veil. It is always unwise to dabble with spiritualistic doctrines and practices.

We are told by Paul that things earthly are a type of things heavenly. We know that there is organization over there, and a Church of Christ to which Saints belong, there as they did and do here. There are many spirits outside the Church there as there are people here, outside of this Church. Our social and religious association, however, should be and will be confined to those who belong to the Church over there, as it is, practically, here. We may and shall try to teach all men and women the truth, but we should remember one thing: the Priesthood rules there as it does here, and only under the authority and protection of the Priesthood will we be saved and happy there and here.

The Prophet describes these conditions in the "Gems" found in the *Compendium*. Read the statements there under the following headings:

The Punishment of the Devil—May 21, 1843. The World of Spirits. Spirits of the Just—October 9, 1843. A Visitor—January 21, 1836. Translation—October 5, 1840. The Millennium—December 30, 1842. Salvation—May 17, 1843. All Revelations are Spiritual. The Contention in Heaven. A Key. Observation on the Sectarian God.

Teachings of President Brigham Young:

"Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the elders who have left this Church on earth for a season to operate in another sphere are rallying all their powers, and going from place to place preaching the gospel, and Joseph is directing them, saying, 'Go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the Priesthood, and can disperse them, but if any of them wish to hear the gospel, preach it to them.' Can they baptize them? No. What can they do? They can preach the gospel, and when we have the

privilege of building up Zion, the time will come for saviors to come up on Mount Zion. Some to those who are not in mortality will come along and say, 'Here are a thousand names I wish you to attend to in this temple, and when you have got through with them I will give you another thousand.' And the elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women."—From the Contributor, Vol. X, page 321.)

"What will be the occupation of Mary Freeze in the world to come? What will she do there? We are told that she will not be idle. She could not be idle. In God's plans there is no such thing as idleness. God is not pleased with the thought of idleness. He is not idle, and there is no such thing as inertia in the providences and in the purposes of God. We are either growing and advancing, or are retrograding. We are not stationary. We must grow. * * * The principles of everlasting growth and development tend to glory, to exaltation, to happiness, and to a fulness of joy. What has she been doing? She has been working in the temple, among other things. She has been working, also, as a minister of life among the young women of the Church of Jesus Christ of Latter-day Saints. * * * She has been laboring to bring others of the daughters of Zion to the same standard of knowledge, faith and understanding of the gospel of Christ that she herself possessed. * * * What can you conceive of greater than this? To my mind there isn't anything so great and so glorious in this world as to labor for the salvation of the living and the redemption of the dead. We read of the Savior going to the spirits in prison and preaching the gospel to them when his body lay in the tomb. That was a part of the great mission he had to perform. He was sent not only to preach the gospel to those dwelling in mortality, but he was fore-ordained and anointed of God to open the doors of the prison house to those in bondage and to proclaim the gospel to them.

"I have always believed and still do believe with all my soul that such men as Peter and James, and the twelve disciples chosen by the Savior in his time, have been engaged all the centuries that have passed since their martyrdom for the testimony of Jesus Christ, in proclaiming liberty to the captives in the spirit world and in opening their prison doors. * * *

"Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters that have been set apart, ordained to the work called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and administer to the women while the elders and prophets are preaching to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth." President Joseph F. Smith.—Gospel Doctrine, pp. 577-582.

When our dear ones question us, or are in mourning let us comfort them with these extracts from modern revelation, for the Latter-day Saints are the only people teaching the truth, concerning the other side. Let us study truth.

QUESTIONS

1. Explain the doctrine of pre-existence?
2. What does the Christian world believe about heaven?
3. What do you think about heaven? Why?
4. Why is Church organization needed over there?
5. What will be your occupation in heaven?
6. Why is spiritualism an unsafe doctrine?
7. What does the Prophet say about the world of spirits?
8. If possible read the "Teachings of Brigham Young," found in the April, 1920, Utah Genealogical Magazine.
9. Quote from President Smith's vision in regard to the departed. (See Relief Society Magazine, Dec., 1919; Improvement Era, December, 1918.)

LESSON II

Work and Business.

(Second Week in December.)

LESSON III

Literature.

(Third Week in December.)

EMILY HILL WOODMANSEE.

It is reported that when President Joseph F. Smith was asked to name his favorite hymn, he said, "I am not certain that Emily Hill Woodmansee's hymn, 'Uphold the right' is not my favorite." Later we learned from members of President Smith's family that "I know that my redeemer lives" was his favorite hymn.

While we do not doubt this latter statement in the least, we feel equally certain that "Uphold the right" was one of his favorite hymns.

Emily Hill Woodmansee was naturally spiritual minded; she was one of those persons who from her very childhood hungered and thirsted after righteousness. In very tender years she pondered much in her childish way over the eternal destiny of the human family.

She was twelve years of age when the gospel message first came to her. It was brought by her cousin Miriam Slade, whom she later accompanied to a Latter-day Saint meeting with great eagerness. At the meeting she heard the things she greatly longed to hear, and to use her own words was converted in the same manner as those on "the day of pentecost." The joy of that day never left her, it lives in practically all her hymns. No after factor appears to have loomed up to her with the same significance as the fact that the gospel had been restored. She writes, "Never shall I forget that day, surely it was the turning point of my whole life." Thrilled as she was by all she had heard, she failed to impress her parents with the necessity for her immediate baptism, consequently, while she attended meetings, and made constant contributions to the Church, she did not enter the waters of baptism until she was sixteen years of age.

The Latter-day Saints hymn book contains six hymns from the pen of Emily Hill Woodmansee.

Before she left her native country one of the elders blessed her, and in the blessing promised her that she should write both prose and poetry. The existence of these hymns in the hymn book is evidence that his promise was fulfilled; yet her hymns are only a few poems, selected from a rather large group of poems that bear her name. "Come, Saints," and "Oh, blest was the day," embody in their thought content the message of the restored gospel, impregnated with the fullest measure of joy and gratitude.

The "Day of redemption" calls to mind the persecution of the Saints after entering these valleys. Like, "O ye mountains high," it will preserve the emotions of that period of storm and stress through which the Saints went after coming to the west. "Resting now," is a favored funeral hymn, written at the departure of some sister, a friend of the author, whose identity we have not been able to find.

Emily Hill Woodmansee's name should be revered by all Latter-day Saint women, for she has written a hymn setting forth the work and spirit of the first great woman's organization of the Church, the Woman's National Relief Society. It is doubtful if any other organization in the Church has been so singled out for such special honor by the compilers of the Latter-day Saints hymn book. It is a great compliment to the organization, also to the author of the hymn:

Inspired from above the Father of love
Formed the daughters of Zion's great organization,
Its purpose indeed is to comfort and feed

The honest and poor in distress and in need.
Oh! the daughters in Zion, the friends of the poor,
Should be patterns of faith, hope and charity pure.

Mrs. Woodmansee's two best known hymns are "Uphold the right," and "When dark and drear."

"Uphold the right," is justly popular, due largely to the spirit of steadfastness and courage breathed in every line. There is little unity of thought in the hymn, so that a study of it from the thought content side will not yield very great satisfaction. Its chief merit is on its emotional content. When one gets through reading or singing the hymn one may not have added much to one's thought accumulation, but one can hardly escape imbiding a spirit of determination to stand for the right, and do the right, regardless of foes from within or without. The ability to write terse epigramatic lines expressing the thought in such concentrated language as to create memory gems is a talent sought after and coveted by most writers. Such talent Mrs. Woodmansee possessed, as witnessed in the following quotations from "Uphold the right,"

"No coward can be called a man—
No friend will friends betray.

Note how they toil whose aim is spoil,
Who plundering plots devise.

* * * * *

Can honor mate with treacherous hate?
Can figs on thistles grow?

Left handed fraud let those applaud
Who would by fraud prevail.

"When dark and drear," is perhaps, from most points of view, the best hymn from the pen of Mrs. Woodmansee. No doubt the music set to it by the well known composer, Jos. J. Daynes, has much to do with the favor in which it is held by many people; nevertheless, it has much merit apart from the music. It is not superior in its emotional content to "Uphold the right," but it preserves the unity of the theme throughout:

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.

From heaven above, his light and love
God giveth freely when we call,
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of his love.

And when our eyes transcend the skies,
His gracious purpose is complete,
No more the night destracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know
Can ne'er the honest heart appal
Who holds this trust—that God is just,
And Providence is over all.

Should foes increase to mar our peace,
Frustrated all their plans shall fall,
Our utmost need is oft decreed,
And Providence is over all.

Faith in God, and abiding confidence that no matter what the odds, God will bring us safely through, is the dominant note of this hymn.

We hear much today of optimism. Helen Keller has written a book on optimism. Surely it is due Emily Hill Woodmansee that we take into account the splendid optimism of her hymns, noticeable in such hymns as "Uphold the right," "The day of redemption," "When dark and drear the skies appear." Particularly is this fact noteworthy when we call to mind, to use the words of a sister poet, "the deepning trials that thronged her way."

QUESTIONS AND PROBLEMS.

1. Give a brief sketch of the life of Emily Hill Woodmansee.

2. Select some lines from "Come, Saints," that indicate that Mrs. Woodmansee was rejoicing over the fact that the gospel had been restored.

3. Do you know anything about her life showing that she very much appreciated the restoration of the gospel?

4. What is the name of the hymn written to the National Woman's Relief Society?

(a) By whom was this organization effected, and what was the time of organization?

5. Read the chorus of this hymn very carefully and select the ideas embodied in the chorus that are in harmony with the purpose of the National Woman's Relief Society.

6. Read this hymn in its entirety to the association.

7. Read carefully "Uphold the right," and select from the hymn the material, whether pertaining to the thought content, or the style content, that you value personally.

8. What experience have you had in your life that would lead you to believe with Mrs. Woodmansee that "Providence is over all"?

9. In the light of the many trials through which Mrs. Woodmansee passed, how do you account for her splendid optimism?

10. Select some gems from Mrs. Woodmansee's hymns that you would be glad to retain as memory gems.

LESSON IV

Social Service.

(Fourth Week in December.)

JUVENILE DELINQUENCY II.

The importance of proper home, school, church and community conditions in preventing delinquency was emphasized in our last lesson. It often happens, however, that under normal environmental conditions children develop delinquent tendencies. The cause of the unsocial conduct in such cases can usually be traced to some disorder in the physical or mental condition of the child. A child cannot and will not respond in a normal way in his home, school, church or community life unless his physical and mental condition is near the normal.

PHYSICAL DISORDERS AS FACTORS IN CAUSING DELINQUENCY.

It was at one time thought that the delinquent or criminal had physical peculiarities which distinguished them as a type from the normal. It is now generally conceded, however, that there is no criminal type, although it is true that peculiarities or stigmata of the ears, head, palate, face, teeth or hands are often found in criminals. The delinquency of childhood, however, is very much more often caused by remediable physical troubles.

Some of the more common physical defects which cause delinquency are undernourishment, defects of the eyes, ears, nose or speech, dull physical pains, phimosis, or the need of circumcision, ulcerated teeth, or diseased tonsils. Any irritation or poison in the system tends like the poison from tobacco or liquor to break down the will power and stimulate anti social cravings. Dr. Healey found abnormal physical conditions present as a factor in causing delinquency in 273 out of 823 cases examined. Every child should be carefully examined once a year at least by a competent physician. An Automobile needs going over in the garage once a year. Certainly the delicate mechanism of the body of a developing child is entitled to as much attention.

MENTAL DEFECTS AS FACTORS IN CAUSING DELINQUENCY.

Since all conduct is a direct expression of mental life it follows that the conduct cannot be normal unless the mental life is normal. Morality depends first, on the ability to foresee and weigh the possible consequences to oneself and others of behavior, and secondly, on the willingness and capacity to exercise self restraint. There is an unfortunate and constantly increasing class of individuals in every community who are inherently weak in both these requirements for moral living. The feeble-minded, as they are commonly called, are to be pitied not blamed for their delinquencies. Owing to defect existing from birth they are unable to handle their affairs with ordinary prudence and cannot compete in the affairs of life on equal terms with their fellows. In mental development they correspond to the child of twelve years or younger. They form a large percentage of the class which fill our divorce courts, reformatories and jails. It is variously estimated that from 2 to 5% of the general population are feeble-minded. Of delinquents it is perhaps safe to say that at least 30% are of this class.

Statistics show that 50% of the prison population of the United States is feeble-minded. Dr. Healey found mental abnormalities present in 590 out of 823 cases of delinquency examined, or 71% of the total. The feeble-minded increase rapidly, and their condition is hereditary. They are capable of self-support if conditions are made favorable for them and are often expert in mechanical lines. They can be made industrious and happy if the condition is recognized and provided for. If they are left to competition in a social environment created by normals for normals they are almost certain to develop delinquent tendencies. The delinquent feeble-minded should be segregated in colonies for the protection of the state and to prevent their reproduction.

Feeble-mindedness is a defect of the intellect or frontal part

of the brain. There are other mental defects of the basal part of the brain which has to do with the emotions. These defects give rise to hysteria, melancholy, dementia praecox or weakness of the will power, and other aberrational troubles. Such abnormalities as well as some forms of epilepsy and insanity are frequent causes of delinquency. They are hospital cases, however, and require the attention of specialists.

There is, however, at least one type of mental trouble often causing delinquency, which can be guarded against in the development of the child. It sometimes happens that a conflict arises between two elements in the mental life of the child in association with a powerful emotional disturbance or experience. For example, the child whose instruction in sex matters has been neglected may have an experience which first arouses a strong sex feeling and desire. Owing to the social conventions which the child knows and feels, it represses or attempts to inhibit the desire aroused. A mental struggle results which may be repeated every time the child's thoughts return to the experience which gave rise to the desire. The child finally secures relief by giving way to conduct, perhaps stealing, perhaps lying, at any rate conduct which the child considers less bad than the conduct toward which it is stimulated by the emotional disturbance. These mental conflicts unless discovered often last many years and cause delinquencies apparently in no way associated with them and often quite inexplicable to parents. The trouble can usually be stopped if the conflict involved can be discovered and explained to the child.

QUESTIONS

1. How may physical trouble influence conduct?
2. What is the value of health inspections by school nurses?
3. Do you keep a weight chart of your growing children?
4. How may the failure to use a tooth brush cause stealing?
5. What is feeble-mindedness?
6. How far would you expect the feeble-minded child to go in school without trouble.

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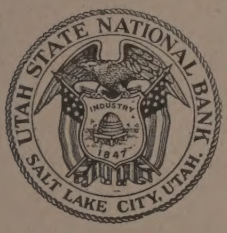

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Unexcelled opportunities for training young women in the professions of Home Economics, Music, Education, Business, Journalism, Commercial Art as well as in scores of general cultural courses are offered by the

University of Utah

Autumn Quarter Begins September 22

Rarely before has an inter-mountain, educational institution been so well equipped for efficient work as is the University this year. Laboratory and other study facilities have been increased and the faculty enlarged and strengthened.

Competent authorities unanimously claim that in the great busines revival which is just now commencing women will function more prominently than ever before. Now is the time, therefore, for young women to consider the advantages of adequate training for these pending responsibilities.

Plan to enroll September 22. Write now for catalogue and other announcement literature.

Note: The recent state legislature authorized courses in Home Economics at the University of Utah. An extensive list of subjects in this department is offered the student.

UNIVERSITY OF UTAH

SALT LAKE CITY, UTAH

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